

# THE FRONTIER

A CHRISTIAN COMMENTARY ON THE COMMON LIFE

EDITED BY  
PHILIP MAIRET AND ALEC VIDLER

APRIL 1951  
Vol. II No. 4

THE FESTIVAL OF BRITAIN

•  
A FAITH THAT REBELS

•  
VLADIMIR SOLOVIEV

•  
BERLIN TO-DAY

•  
THE PRESENT QUESTION

•  
SECOND THOUGHTS  
ON GAMBLING

—  
J. H. Oldham, E. Lampert,  
Bernard Causton, George Every,  
George Goyder

BASIL BLACKWELL • OXFORD

# The Episcopal Colleagues of Archbishop Thomas Becket

DAVID KNOWLES

Professor Knowles's Ford Lectures, given at Oxford in 1949, which examine the part played in the conflict between Henry II and the Archbishop by 'the most distinguished bench of Bishops in English history'.

12s. 6d. *net*

*AVAILABLE AGAIN*

# The Monastic Order in England

DAVID KNOWLES

First published in 1940 and now reprinted for the second time. The late Eileen Power wrote of it as 'a first-rate piece of scholarship which will survive as a classic in its subject'.

50s. *net*

# The Bible To-day

C. H. DODD

First published in 1946 and now reprinted for the third time.

10s. *net*

CAMBRIDGE UNIVERSITY PRESS

## **Charles Morgan's**

*New Volume of Essays*

### **LIBERTIES OF THE MIND**

A fearless criticism of the doctrines which arise from mass thought, a positive re-statement of the philosophy of freedom and a justification of man as a spiritual being.

12s. 6d.



## **The Life of John Maynard Keynes**

**R. F. HARROD**

"At once a study of the history of ideas, a survey of the development of economics and a portrait of the outstanding intellectual of the age."—*The Times Literary Supplement*.

*Illustrated.* 25s.



## **The British General Election of 1950**

**H. G. NICHOLAS**

"Mr. Nicholas has produced a book possessing the great merit of being readable as well as instructive. This is a political work of reference of permanent value."—

*The Spectator*.

15s.



**Macmillan & Co., Ltd.**

## ***Bedside Manna***

**FRANK W. MOYLE**

Author of *The Book of Uncommon Prayer*

"It is filled with stimulating thoughts on the eternal verities of the Christian faith and their direct link with our every-day lives."

*Chatham Observer.* 8/6.

## ***Humanity Comes of Age***

**VERA STANLEY ALDER**

Author of *The Finding of the Third Eye*, *The Fifth Dimension*.

"A worthy attempt to pave the way towards mutual understanding between peoples and nations."

*The Book Exchange.* 8/6

**ANDREW DAKERS LTD.**

## **FAITH THAT MOVES MOUNTAINS**

**CYRIL H. POWELL**

The author expounds the real nature of Faith as shown by all the relevant passages in the New Testament, and traces the manner and causes of its emasculation in the lives of men. This valuable book was awarded a prize in a competition held recently by the publishers.

**12s. 6d. net**

## **LORD OF ALL**

**J. TREVOR DAVIES**

Dr. Trevor Davies in this book written particularly for the Lenten season, relates contemporary personal and social problems to the life, death, and resurrection of our Lord Jesus Christ.

**7s. 6d. net**

## **THE CHRISTIAN WORLD STATE**

**ARTHUR WOOD**

Brings the Kingdom of God conception in the New Testament into relationship with contemporary ideas of a World State.

**7s. 6d. net**

**INDEPENDENT PRESS LTD.**

**Memorial Hall, London, E.C. 4**

# *The Frontier*

published monthly in continuation of  
the work of

*The Christian News-Letter*

*Annual Subscription 12s. 6d. : Single Copies 1/-*

All Correspondence about Subscriptions to the Publisher  
BASIL BLACKWELL, 49 Broad Street, Oxford.

All Letters to THE EDITORS to be addressed to  
*The Frontier*, 21 Essex Street, Strand, W.C. 2

---

*Printed for Basil Blackwell, 49 Broad Street, by The Church Army Press,  
Cowley, Oxford, England.*

# CONTENTS

MONTHLY LETTER	-	-	-	-	-	-	131
<i>The Festival of Britain</i>							
INTERIM	-	-	-	-	-	-	139
<i>China—Christianity and Crisis</i>							
A FAITH THAT REBELS	-	-	-	-	-	-	140
By J. H. Oldham							
VLADIMIR SOLOVIEV	-	-	-	-	-	-	148
By E. Lampert							
BERLIN TO-DAY	-	-	-	-	-	-	156
By Bernard Causton							
THE PRESENT QUESTION	-	-	-	-	-	-	162
By George Every							
SECOND THOUGHTS ON GAMBLING	-	-	-	-	-	-	165
By George Goyder							

---

## OUR CONTRIBUTORS

J. H. OLDHAM, the first editor of the *Christian News-Letter*, was the first senior officer of the Christian Frontier Council.

EUGENE LAMPERT, Russian Orthodox, is author of *The Apocalypse of History* and other books on theological and philosophical subjects. He is now engaged in research work at Oxford.

BERNARD CAUSTON, a Berlin newspaper correspondent before the war, has lately re-visited the city and met old and new friends.

GEORGE EVERY, of the Society of the Sacred Mission, is the author of *Poetry and Personal Responsibility* and other works.

GEORGE GOYDER, Chairman and Managing Director of the British International Paper Company, is a member of the Church Assembly and of the Christian Frontier Council.

# THE FRONTIER

A CHRISTIAN COMMENTARY ON THE  
COMMON LIFE

---

Vol. II. No. 4.

APRIL 1951

---

## Monthly Letter

THE Festival of Britain has been approached by the British public with a rather conspicuous lack of festive spirit. For this there are obvious reasons, besides that peculiar attitude of the British (barring perhaps the Welsh) towards their pleasures which so often raises the eyebrows of foreign visitors. One of the official promoters of this Festival told us that if he was learning one lesson more than any other about his countrymen it was their blank inability to respond if told in advance that they are going to enjoy themselves. In propaganda for this year's great event, moral, utilitarian and idealistic recommendations have been all the more predominant because much could be said against having it from the first, and still more when it began to appear that it would take place in a period of vast military expense and of probably diminishing national income. Was it morally right to spend so much building energy before the people were properly re-housed after the late war? Was the country in a position to entertain the multitudes from abroad who were expected to defray no small portion of the cost? And—a later misgiving—what if the worst should happen, war in the West as well as the East? All these criticisms drove the promoters of the Festival to defend it on more and more serious and solemn grounds. The fact remains that what we are committed to is a Festival; and unless it is carried through with

enjoyment, even with a touch of the carnival spirit, it will be the less likely to achieve the more serious purposes that are very rightly hoped for.

### *Courage to Rejoice*

We make this point first, not in any doubt of the ability of the people to play their part with sufficient zeal, signs of which are multiplying as the opening draws near. But if ever there was a time when they stood in need of a little communal joy and ought to feel free to take it with a full spoon, they have surely come to it now. Nor does this refer only to special privations of the last decade. This technical culture of ours, magnificently rewarding as it is in many ways, also makes heavy demands on the human being. There have been times when the people did impressively good work with many more intervals for recreation—as in the fourteenth century when they had from 160 to 180 days' holiday per annum, an allowance exceeding anything we can expect even with the five-day week and an annual fortnight's holiday with pay. Men were then under far harder servitude to natural forces; now they are under heavier pressure from human institutions; and in the latter respect the last ten years have been the worst. Continual exhortations to put forth greater effort have been accompanied by dubious or diminishing real incentives to do so, and by constant warnings of greater difficulties to come. Surely it was in a sound response to popular need that the Festival was planned, almost in defiance of circumstances and was persisted in when, last autumn, the horizon grew so much darker that even some of its advocates wondered if it ought not to be abandoned. The decision to go on was indeed an act of courage, and almost immediately produced one good effect; it sensibly diminished opposition to the scheme, of which a good deal had been politically factious. Some hostile critics announced their intention of accepting the Festival in a patriotic spirit, and doing their best to promote it. There was an instinctive feeling that to retreat

now would be almost a spiritual default, and that if the risk had become greater, so had the potential gains.

### *Risk in a Good Cause*

The menace is real, and it remains, but the very circumstances that endanger the project will enhance its achievement if war is still kept at bay, and may well make it a strong influence for peace. In a world threatened with isolationism, iron curtains and ideological division, what could be healthier than to issue a general invitation to visitors from every land and to throw every industry, institution and recreation open to general inspection? Or what better time than the present for setting a conspicuous example of enthusiasm for all the arts of peace? And if there be some danger, on a longer view there may be much to gain in diverting attention, within the limits of prudence, from the international obsessions which have been strengthening their grip upon us and upon other peoples for so many years. From this point of view there is also much to be said for having restricted the scope of the Festival to "Britain", a limitation which some may be inclined to regret.

### *The Vision of 1951*

The Great Exhibition, of which this Festival marks the centenary, was more universal in conception. The venture of 1851 owed its initiative to a German prince, half its exhibits came from other countries and so did many of the expert "jurors" who judged the work and awarded the medals. Yet its spirit was much more a-national than international ("Foreigners also came," commented *The Times*, "their bearded visages conjuring up all the horrors of Free Trade".) The show represented the first fine care-less rapture of the industrial era. To read the Commemorative Album compiled by Mr. C. H. Gibbs-Smith,<sup>1</sup> with

<sup>1</sup> *The Great Exhibition of 1851: A Commemorative Album*, H.M. Stationery Office, 6s. od.

its pictures, contemporary comments and its long excerpts from Queen Victoria's diary, is to recapture a little of the tremendous excitement of that Exhibition: it is also to realize how remotely different it was in plan and purpose from this year's Festival. What inspires the present plan is the vision of a great people collecting its spirit to face the future by remembering its past, by reviewing its human heritage and natural resources, by exhibiting its productive achievements from the most marvellous to the most modest, and at the same time keeping open house to entertain all those of other nations who care to join in the celebration. In all this, no doubt, there lurks a spiritual danger of self-glorification. No national or imperial culture really lives wholly of itself; some mutual fertilization with other cultures has always been an essential factor in its growth: and it will be regrettable if some opportunities are not sought, in the present design, to keep everyone in remembrance of what Britain owes to the wider community of mankind. A Festival that has been planned above all to raise the British mind to a higher consciousness of its own capacities, opportunities and responsibilities, need not and must not be allowed to arouse a false sense of spiritual self-sufficiency. Against this there are two safeguards, if we rightly avail ourselves of them. One is specifically the charge of Christians and the Churches, to which we will return later. The other ought to follow from what is most valuable in the original conception of the Festival—i.e., its appeal to every provincial locality to celebrate in its own way; and the response to this has been impressively spontaneous.

### *The Nation-wide Appeal*

There can never have been anything quite like the nation-wide programme of festive activity that this has produced; it is more auspicious for the Festival's success than all the marvels of the metropolitan Exhibition on the South Bank. The appeal to the local authorities to do something, no

matter what, out of their own imagination, and with the resources available in their own neighbourhood, has been favourably answered by nearly 1,600 local authorities, in England and Wales alone, and by Scotland and Northern Ireland in about the same proportion to population. One must remember that this was an appeal to act on their own initiative, irrespective of the official programme, and at their own expense. Only a tiny minority of them backed out when the general prospects were at the very worst and when many at the centre of things were making it a question of conscience whether we ought not to call the whole thing off. Some of this firmness has been due, no doubt, to the organizers having from the first encouraged the localities to include projects of permanent value in their programmes—of which the Royal Festival Hall in London is an example—and some local plans are really only completions, at an earlier date, of useful designs already decided upon. In such cases the Festival is being used as a stimulant to work-a-day achievements, thereby releasing the holiday spirit that follows upon something worthily attempted and well done, though not always producing an attraction for gala nights. The little place which is feverishly finishing a new drainage system as its Festival exhibit, for instance, will hardly for that reason attract many visitors, but it will liberate its energies for more decorative demonstrations. A good proportion of the activity stimulated and in many cases initiated by the national project is of a no less practical nature, including model housing schemes—the metropolis again leading the way—schools and a number of other permanently useful buildings, restorations and memorials. The children are in it: in the London district schools and scouting organizations have adopted bombed sites to convert them into gardens by voluntary labour. By many such means we are going to put a final date to the great job of “tidying up” the squalor left by the war. This can be done in a spirit that elevates the useful far above the merely utilitarian.

*"Gilding the Domes"*

However, the more purely festive items predominate. In one of the smaller cities, for example, there is to be a rally of many hundreds of folk dancers, an art exhibition and an orchestral concert of British music, besides choral and chamber music in the great church, a combined religious service, and a festival of missions. A floral garden provided by the city council seems to be all that is to survive the event. We do not want—nor are we likely—to forget the exacting conditions in which Britain now has to live, but to show that we can rise above them. This was in the minds of some of the Festival's strongest advocates when the idea was first mooted. Certainly it would be a diversion of human energies and physical resources when both seemed to be almost desperately short for purposes of undeniable urgency. To the objectors who said that without this grandiose effort we could have had more houses, more exports, etc., there is no answer but they that are right, at least on paper. But how else except by a Festival could we hope to get that very little bit of priority needed for higher and more civilized needs of the nation, when claims for schools, housing and every other "necessity" seemed so urgent for an indefinite future? When the late Lord Keynes, not long before his death, heard that the Russians were busy, for all their war-destitution, in re-gilding the domes of their chief buildings, the great economist was deeply impressed. He took it for a sign of the psychic vitality that comes before economic progress. Man does not live by bread, clothing and housing alone, nor can any society maintain its spirit without some sense of glory in its communal achievements; achievements which vary from place to place and from age to age. In this country for instance, the sense of that which makes civilized life worth while may be undergoing considerable change; the arts, notably, seem to be gaining in importance. For this Festival no less than twenty-three provincial centres are organizing festivals of the arts, and these follow no stereotyped pattern; each is in some way

distinctive of its own region, or concentrates upon one of the arts, or on one aspect of an art, more than the others.

### *The Religious Responsibility*

All this, it might be said, is very fine ; but is it not still too much like the Nazis' strength through joy, if with more emphasis on science and art and perhaps less on athletics? To uplift the spirit of the people and fortify them to meet whatever may be coming, art is not enough. That is true : we have alluded to the contribution that members of Christian communities are called upon to make ; for they, at least, should be aware that there is no truly liberating joy without thanksgiving, or praise without penitence. The churches can do much to foster and impart the right spirit to an effort which, apart from the temptations it can present to our besetting sin of complacency, holds more sordid dangers, such as the financial exploitation of visitors and perhaps even of gross exuberances. The churches have shown foresight in this matter, and are making many preparations. A London church is being rebuilt near to the South Bank site ; the British Council of Churches is briefing its constituent churches in various ways ; all local churches are expected to have special services and the bishops are taking appropriate action in their dioceses, a good deal of which will take the form of religious drama and music. About these efforts there should be none of the all too prevalent Christian defeatism ; they are addressed, let us remember, to the same people whose massive rally to the churches on the day of thanksgiving at the end of the late war took most church-people themselves by surprise. But no less will depend on the attitude of individuals. One contribution they can make is to keep a critical sense of the avowed purpose of exhibiting "the British way of life". Let us question ourselves and others, asking what it is and what are its real values ; how are such values maintained, and in what do we most readily fall short of them. Through a long period of public disasters and privations Christians

have had to try to keep consciousness of their calling ; it will be a very different but not easier task to do so while bearing their part in a time of festival.

### *The Essential Aim*

A last word should be said about the view that is taken of such a British demonstration by people abroad. This is unexpectedly encouraging : indeed, there has been practically no serious adverse criticism abroad, but only at home. There was considerable apprehension, especially after the Korean situation grew worse, that Americans would be irritated by what they might think was persistence in an extravagant and untimely national spree. There is no sign of that reaction : on the contrary, very many Americans express positive appreciation, some an almost envious admiration, that this much-tried country can find the spirit for an adventure which may be just what it requires. From some Continental countries the advance bookings are already heavy, from others mounting up, and hostile comment is hard to find anywhere. This atmosphere of goodwill is an important augury for the Festival's success if only it can be maintained. And it will be, if the British people do their part in such a mood of modesty as the Archbishop commended in his eloquent address to the Press :

... with belief and trust in the British way of life, not with any boastful self-confidence nor with any aggressive self-advertisement, but with sober and humble thankfulness for the creation of our traditions by those who have gone before us, for their preservation through every peril, and for the blessings which have thereby been brought to us and to others, and also with a sober and humble trust that, by holding fast to that which is good and rejecting from our midst that which is evil, we may continue to be a nation at unity with itself and of service to the world.

## INTERIM

## China

Bismarck said the most important political fact of the world he knew was that North America spoke English. In our world the fact that Asia has gone nationalist and China communist may well be an equally tremendous portent; the *Frontier* has long intended—and has been requested—to try to give some account of what it means. For a first attempt, the May *Frontier* is to be a Special Number on China, prepared with the aid of a panel of expert advisers; and its contributors will be writers with first-hand recent knowledge of developments in that country.

\* \* \* \*

## “Christianity and Crisis”

The fortnightly paper of this name, published in New York, has now celebrated its tenth anniversary. Many readers of the *Frontier* will join in our congratulations to Dr. Reinhold Niebuhr and his colleagues for their fine achievement. Just as Dr. J. H. Oldham founded our predecessor the *Christian News-Letter* when the outbreak of war in Europe was imminent, Dr. Niebuhr and his friends instituted *Christianity and Crisis* when it was clear that the U.S.A. would be involved in the widening world disaster. Their journal has exercised an initiative and influence out of all proportion to its size and circulation. To the editorial colleagues of the C.N.-L. and many others in England it soon became indispensable as their “opposite number” in the States, giving an important American aspect of the same problems as they had to deal with, and a balanced judgment upon many specifically American questions. For its American readers it must have been, among other things, one of the most reliable interpreters of the mind and situation of those European Christian communities with whose welfare they are concerned: it has been especially fair in the presentation of Christian views that it cannot approve. May its conscientious witness be maintained for another decade to come!

Subscriptions to *Christianity and Crisis* in this country (12s. 6d. per annum) can be sent to The Christian Frontier, 8 The Cloisters, Windsor Castle.

## A FAITH THAT REBELS

*An address delivered by DR. J. H. OLDHAM at the Frontier Luncheon held at the ROYAL EMPIRE SOCIETY, London, February 21, 1951*

THE occasion of my addressing you to-day is that a few weeks ago something happened to me which led me to write a letter to the Christian Frontier Council, who have thought that its contents should be presented to this larger company.

It seems to me indisputable that the question of God dwarfs every other issue, religious or human, in contemporary life. In speaking of belief in God I am not assuming that the question is a simple one admitting in all cases of a straight answer, Yes or No. I am pretty sure that very few of us in this room have a clear or profound understanding of what belief in God really means. But with those necessary and large reservations I still believe that the question of God is one on the answer to which *hinges* the whole future of mankind.

This modern denial of God cannot be successfully rebutted by theological debate. It is the expression of a fundamental choice at a level deeper than can be reached by rational argument. For many minds reliance on God deprives man of a dignity and responsibility that are properly his own. For many minds it is a *nobler* thing that a man should take on his own shoulders the burden and cost of overcoming difficulties than that he should throw the responsibility on God. Belief in God can be given back to the world only by lives and actions that are raised to new heights of endeavour and achievement by the power of faith in God, and the testifying actions must be in the main the actions of men and women responsibly involved in the conduct of human affairs. In the religious task which is the great challenge of our time it is not the clergy but those in secular callings who are the spearhead of the revolution on which the fate of humanity may depend.

Something of this I attempted to express in an article which was published in *The Frontier* last December. While these thoughts were in my mind, there reached me by the same post a paper describing the probable effects of atomic warfare and a copy of the autobiography of the late Principal D. S. Cairns, which reminded me that more than twenty years ago he had written a book, now unfortunately out of print, with the title *A Faith that Rebels*. Quite unexpectedly a connection was made in my mind between the impressions received from my morning mail and what I had said about human responsibility in the article I have mentioned. I realized that, whereas till then, when my thoughts turned to the prospect of war, my attitude had been one of resigned submission to a fate which no private individual could do anything to avert, I had now become a rebel against that fate.

I have been asked whether, if one is going to rebel against the power of evil, it is not getting things into a wrong perspective to single out war from its many other manifestations. Must we not all die sometime? Is it not certain that the day will come when all life will be extinguished on this planet? Does it make any fundamental difference that large numbers should die at the same moment or that man's historical existence should come to an end sooner rather than later? That way of looking at things seems to me to cut at the root of human responsibility. If war comes, mankind will move as far and as fast as it can to a collective act of racial suicide. Can we imagine a completer denial of God and of our humanity? God is Creator and loves His creation. If war comes, every endeavour of both sides will be relentlessly directed to a wild and insensate fury of destruction—destruction of the beauty and fruitfulness of the earth, of gardens, orchards and cornfields, of homes, schools and hospitals, of streets, buildings, monuments, work-places and all the constructive works of man. Man's far-reaching mind, his God-given inexhaustible capacity to love and create and do and endure and suffer—all will be struck down

and extinguished. God is compassionate and merciful. If war comes, every energy of mankind will be concentrated on repeated acts of cruelty and inhumanity. God is *life*. The image of that prospective carnival and triumphant dance of death has opened my eyes to the present stranglehold of evil over human existence. In the name of God, in the name of my manhood, I must rebel against that tyranny. Against death, I must believe in life. Against fate, I must believe in freedom. Against destruction, I must believe in creativity. Against enslavement to evil I must rise in revolt.

I believe that rebellion against the power of evil can have a more specific meaning than the general vow made on my behalf at my baptism to renounce the devil and all his works. It may be a rebellion to which precision is given by the concrete historical circumstances of to-day. It may be directly related to the fate that to-day hangs over human existence. So great is the mystery of freedom that no man can say that the doom will not come to pass. But I must believe that it is clean contrary to the will and intention of God—that the ultimate truth and ultimate powers of the universe are on the other side. These ultimate powers are spirit, freedom, creativity, love. I want to see man, created as a responsible being, refusing to submit passively to fate and taking a responsible and constructive attitude to his destiny.

Does this rebellion against the threat of war compel me, then, to become a pacifist? I understand the motives of those who feel that the pacifist conclusion is the only one open to them, and I respect those motives. But I do not share that conclusion. Chiefly, perhaps, for this reason. At the very heart of the evil that envenoms our existence is the belief that reason and conscience play no real part in public affairs and that appetite and force are the ultimate realities with which we have to reckon. Where that belief takes complete possession of the mind and becomes an ineradicable obsession, as it has done to-day in the minds of multitudes in a way that it is perhaps almost impossible for us in this country fully to understand, there may be no means

of asserting the claims of reason and morality except by restraining force by force. For a fuller explanation of what I have in mind I must refer you to a powerful essay in a forthcoming book by Michael Polanyi, *The Logic of Liberty*.

But I have no wish to argue the question of pacifism here. If what I am trying to speak of gets caught in the well-worn ruts of the pacifist controversy, it is the end of any effective rebellion. Whatever views we may hold as individual Christians, it is, broadly speaking, impossible in the leading nations of the world to-day for a convinced pacifist to hold public office, and yet it is those who play an active part in public affairs that can best bring about the changes we desire. If I were a young man anxious to start a revolution on the lines of which I have been speaking, those whose support I should wish to enlist would be men in positions of public responsibility and very particularly the soldiers. It is the soldierly virtues that are needed to further the ends we have in view.

From this point of view I read with a good deal of satisfaction the report, published a few weeks ago in America, of a Commission set up by the Federal Council of Churches to deal with the subject of "The Christian Conscience and the Weapons of Mass Destruction". It was a strong Commission including distinguished theologians and eminent laymen. What I like about the report is that, while it did not succeed in transcending entirely the pacifist controversy, it goes a long way towards setting the question of war in a fresh perspective by the emphasis it lays on what it calls "a positive peace strategy".

Just as I am not presenting a case for pacifism, so I am not pleading that we should make our primary aim the prevention of war. To fight effectively against the power of evil which holds humanity to-day in its deadly grip, we need not a negative, but a positive aim. If you make the prevention of war your primary objective, you will come more and more to seek peace at any price. You are on the road that leads to appeasement, and appeasement, as we all know,

will not prevent war. Deliverance from war, if it is granted to us, will come as a by-product of a positive commitment to the true ends of life.

The question, therefore, is whether we can give a real and meaningful content to what I have called in borrowed language a positive peace strategy, but which I should prefer to call a reawakening of the forces of creative life.

Like most of you here, I accept the necessity of rearmament. But it is essential that in accepting that necessity we should have our eyes wide open to the immense dangers by which it is attended. The thought of war will fill a larger and larger place in the national consciousness. An increasing proportion of the nation's energies will be absorbed by preparation for war. More soldiers will be seen in the streets. More people will be engaged in the manufacture of munitions. Slowly and imperceptibly the minds of all of us will be conditioned until, against our will, thought is translated into act. The guns, as it were, may go off of themselves. What can be done, I asked not long ago a friend who is a psychologist, to avert this creeping doom? "Nothing," he answered; and then, after a pause, "unless——." I will put it in my own words. Unless this process of re-armament is paralleled by an equally intense, sustained and *perceptible* devotion to the ends of peace, of human understanding and the responsible control of human destiny. Let the Government get on with its job. Let the generals and the re-armament people get on with theirs. But let there be alongside them a body of people whose predominant concern it is to discover and to remove one by one the obstacles to a real peace, so that the direction of national energies to preparation for war may be balanced by corresponding energies devoted to the achievement of more worthy and more harmonious forms of life.

What can be done to bring that about? Unless there is some action that we can take, all that I have said becomes irresponsible talk, a mere trifling with great issues.

CONSTABLE

---

*The People of*  
**South Africa**

by Sarah Gertrude Millin

The serious political situation in South Africa makes the publication of Mrs. Millin's authoritative study extremely timely, for she presents the history, problems, prospects, manners, and minds of her fellow-countrymen with controlled judgment and from the depth of long experience.

Her earlier classic, *The South Africans*, will be remembered by many readers. *The People of South Africa* is much more than a revision of that book, for Mrs. Millin realized that no mere "bringing up to date" could cover the immense changes which had already occurred, or were threatening to occur in the Union.

She characterizes each of the six races which make up the population of the Union. To whom the greater risk? To whom finally the victory?

*Maps as end papers*

20s.

---

10 ORANGE STREET LONDON W.C. 2

## BOOKS OF DEVOTION

New Editions

Each 6s. net

### **A Little Book of Life and Death**

Selected and arranged by ELIZABETH WATERHOUSE

25th edition

### **The Confessions of St. Augustine**

Translated with Notes and Introduction by C. BIGG, D.D.

13th edition

### **A Serious Call to a Devout and Holy Life**

By WILLIAM LAW, A.M.

Introduction by C. BIGG, D.D.

7th edition

### **The Little Flowers of the Glorious Messer St. Francis and of his Friars**

Done into English with Notes by W. HEYWOOD

Introduction by A. G. FERRERS-HOWELL.

2nd edition

### **A Daybook from the Saints and Fathers**

Edited by J. H. BURN, D.D.

2nd edition

### **The Spiritual Combat of Dom Lorenzo Scupoli**

Translated with Notes and Introduction by the REV. THOMAS  
BARNES, M.A.

2nd edition

### **The Spiritual Guide which Disentangles the Soul**

By MICHAEL DE MOLINOS.

Edited with an Introduction by KATHLEEN LYTTTELTON.

With a Note by CANON H. SCOTT HOLLAND. 6th edition

### **The Imitation of Christ**

By THOMAS À KEMPIS

Translation, Notes, and Introduction by C. BIGG, D.D.

12th edition

### **The Preces Privatae**

By LANCELOT ANDREWES.

Translation by F. E. BRIGHTMAN, M.A. Edited with Intro-  
duction by A. E. BURN, D.D.

4th edition

### **Revelations of Divine Love**

By JULIAN, anchoress at Norwich, A.D. 1373.

Edited by GRACE WARRACK. 13th edition (7s. 6d. net)

METHUEN

A question at present before the Christian Frontier Council is whether it is possible to produce a pamphlet or small book bearing some such title as "Complement of Defence", in which the attempt would be made to review and relate to one another the activities that might form part of a programme of the constructive tasks of peace. If that could be done with imagination, thoroughness, and skill, it might give to many people a new vision of the significance of the tasks in which they are already engaged and inspire them to pursue them with fresh ardour. It would also provide the idea of which I am speaking with the practical content that can alone make it an effective force. It is in proportion to the range and variety of its practical content and the volume of energy that is harnessed to it that the idea can become an effective counterweight to the occupation of the national mind with preparations for war.

Again, the idea of the Christian Frontier itself seems to me to have a peculiar relevance to the situation I have been trying to describe. I said earlier that the testifying actions that might help to bring back faith in God must be the actions of those who conduct public affairs. It is such action that the Christian Frontier exists to further by providing opportunities for those engaged in the affairs of society to take counsel together and to gain fresh inspiration and encouragement from Christian fellowship and from common prayer.

Here then is a vehicle through which the kind of rebellion of which I have been speaking might become an expanding leaven in the public life of our time. We need to expand the work of the Frontier and to bring into the fellowship men and women from walks of life with which, through lack of time and resources, the Frontier has as yet no touch. If such a body of men and women, alive to what is at stake in the life of humanity, believing in God's good-will towards His creation and in His present redemptive activity in the world, and resolved for that reason mutually to strengthen one another in maintaining a responsible and creative attitude to

the life of this country and of mankind, were meeting from time to time in smaller or larger groups and in longer week-end conferences, they would come to see with increasing clearness what are the fettering ideas, habits and practices with which we must decisively break, what are the major objectives to which we must direct our energies, and how the various activities in which we engage may be made to re-enforce one another.

In proportion as there is a body of responsible people pursuing these objects and engaged in clarifying their ideas, one might hope that on occasion some of those concerned in one way or another with international affairs at the top level might be glad to meet with them at say, a week-end conference. In that atmosphere of Christian fellowship a man charged with large responsibilities might receive fresh courage to persevere in the course he is pursuing or gain for himself some fresh light on the big decisions he has to make.

That is a form of influence far more congruous with the Christian genius, which works as leaven from person to person, and also far more efficacious, than the attempts, of which we have had too many in the past, of bodies of Christians from outside and from a distance, and consequently with insufficient knowledge of all the factors in a situation, to offer advice to those who are dealing with many-sided and intricate problems. It is always a futile proceeding for one set of people to tell another set of people how to do their jobs ; and it is particularly obnoxious when the claim to do this is made, as it sometimes is, on the ground that they are Christians. Divine grace is a reality, but its mode of operation is not to provide a cheap and easy shortcut to competence in secular affairs.

What can be achieved in the two directions I have indicated depends on the man-power and financial resources that are available. But there is something which it is within the power of each of us to do and which may, perhaps, in the final analysis be the one really efficacious thing that we can do. It is open to each of us to turn our back resolutely

on the ways that lead to death, to espouse and embrace life, to ally ourselves with the creative forces of the Spirit, to place our unwavering trust in a God whose unchanging purpose it is to communicate to His whole creation nothing but good, and to allow ourselves to become centres of light and faith and hope and love in a world threatened by decay and dissolution.

If the real world is not the objectivized world of power and of material things but the world of Spirit, who can tell what hidden effects that kind of response to the ultimate truth of things may bring about? God, we must believe, takes more heed of the prayer of act than of the prayer of words. If the ultimate reality is Spirit, then to our prayer for life there is a mighty Spirit that responds. Or, more truly, it is God's Spirit, moving in our hearts, speaking to us through the issues of life and death that stare us in the face, who evokes in us the prayer for life and assures us that neither height nor depth can separate us from the love of God—a love that is mightier than death, that persists beyond death, and at the same time is a present, actual, unalterable, active will to communicate to His creation life and love and fulfilment and every conceivable good. Notwithstanding the darkness and gloom by which we are surrounded, if God is, we live not in a closed but an open world and a profound truth is uttered by Gerald Manley Hopkins when he says,

And for all this, nature is never spent ;

There lives the dearest freshness deep down things ;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs—

Because the Holy Ghost over the bent

World broods with warm breast and with ah ! bright wings.

VLADIMIR SOLOVIEV<sup>1</sup>

PROPHETS have always had an advantage over preachers, especially when they proclaimed religious truths. The prophet may persuade and even convince where the preacher evokes merely obstinate resistance. Vladimir Soloviev was above all a prophet, one of the greatest Russian prophets who, unfortunately, also spoke as a preacher and systematic philosopher and thereby failed sometimes not only to convince but even to persuade. He was a prophet because he was inspired by the impossible, by a vision of the union of all things in God which will be their transfiguration and which, at the same time, will judge the divided, perplexed and afflicted ways of humanity. He was a prophet because he was intensely aware that history is not a piece-meal confusion of national developments; because he longed, in a characteristically Russian manner, for the universal and the absolute. But being also a preacher and a systematic philosopher, Soloviev was forced to prove his point, to argue and rationalize issues to fit his case and, in doing so, he was prone to indulge in sterile speculative constructions and occasionally to show that everyone who differed from him was ill-informed, unintelligent or acting in bad faith.

Soloviev is regarded as Russia's foremost philosopher in the academic sense of the word. But the Russian mind could never express itself adequately through the medium of academic philosophy. And Soloviev's voluminous philosophical work did not reveal his strange and complex character, whose contribution was responsible for a widespread spiritual and intellectual renewal in Russia at the beginning of the twentieth century. What was important and profound in Soloviev was not so much his expressed philosophical opinions, but that about which he kept silent,

<sup>1</sup> This article contains the gist of a paper read in the New Europe Group at the Renaissance House in London.

or that which he revealed in his poetry and, to some extent, in his essays as a publicist.

He was born in the middle of the last century and grew up among the cultural élite of Moscow. In his teens he adopted an outlook which was partly materialistic and partly socialist, an attitude which he himself later described in the ironical phrase: "man is a hairless monkey and *therefore* must lay down his life for his fellow-men." After five distinguished years at the University, during which he displayed brilliant scholarship and remarkable philosophical gifts, he went to London to study in the British Museum the mystical writings about Sophia, the Divine Wisdom. By that time he was already a convinced Christian with strong leanings towards mysticism. In the Reading Room of the British Museum he heard a mysterious call to proceed immediately to Egypt. In the desert near Cairo he had his most important vision, which revealed to him the person of Sophia. It is very characteristic of Soloviev that twenty years later he described this vision in a poem in which the intensely lyrical and esoteric description of his mystical experience is interspersed with expressions of humorous cynicism.

On his return to Russia Soloviev began his short career as a University teacher. He was compelled to resign after a speech he made against capital punishment in which he tried to persuade Alexander III not to execute the assassins of his father. He then began to work at his utopian ideal of what he called "a universal free theocracy". The ideal was to embody a united church and a Christianized world headed by a "high-priest" (the Roman pope) and a "king" (the Russian Tsar, in subordination to the high-priest) and freely guided by "prophets" on the path to the realization of the kingdom of God on earth. All this brought him nearer and nearer to Rome. He became intimate with the Roman Catholic bishop Strossmayer, the opponent of the 1870 dogma of papal infallibility, but later a docile servant of the Vatican. The work of this period is summed up in

his French book *La Russie et l'Eglise Universelle* which is an open plea to Eastern Christendom, and to Russian Christendom in particular, to submit to the authority of the Roman Church in order to overcome the religious, cultural and social aberrations which Soloviev ascribed to them. However, Soloviev never actually became a Roman Catholic, and the label "a Russian Newman" attached to him by the French Jesuit d'Herbigny is quite misleading.

But Soloviev's Romish tendencies, as well as his ecclesiastical interests, soon began to decline. He embarked on a varied journalistic and literary activity, particularly against the growing nationalism and anti-semitism in Russia, and this activity brought him near to Liberal circles. His preoccupation with mysticism continued, but his mysticism became more romantic and less religious and found expression in a series of Symbolist poems. He also had diabolical visitations: there is a story of how he was attacked by the devil in the form of a shaggy animal. Soloviev tried to exorcise him by telling him that Christ had risen. The devil retorted: "Christ may have risen for all I know, but you will be my prey." In the morning Soloviev was found lying on the floor unconscious.

His mystical life, however, remained little known to his contemporaries; but then he was altogether scarcely understood and tardily appreciated. A few knew him as a prophet—a prophet of all things in God and of God in all things; the majority knew him as a professional philosopher holding neo-Idealist and neo-Platonic views and an outspoken Liberal polemist. This last capacity placed him high in the eyes of the intelligentsia, and he was invited by the Radical editors of the standard encyclopaedia to be philosophical editor. But he also found more genuine followers, whose number increased after his death and who took up and developed his religious and philosophical ideas (e.g. Berdyaev and Bulgakov), or received an impetus from his poetical inspiration (Audrey Bely, Alexander Blok, and others).

At the very beginning of the century Soloviev published *The Three Conversations on War, Progress and the End of Human History*, to which is added *A Short Story about Antichrist*, which marked a radical change in his attitude to life. He died in the summer of the same year, apparently of no other cause than a general exhaustion, and worn out by the tensions of his spiritual and intellectual life.

Soloviev's personality was extraordinarily complex, and there are few people who embody so many opposites. He always strove for unity and completeness, but there was little unity in himself. It is difficult to include in one formula this strange blend of intense religious and moral earnestness with a turn for the most nonsensical humour; his sense of religious orthodoxy with curious propensities to gnosticism and unbridled mysticism; his sense of social justice with the lack of fair play in polemical writings; his prophetic spirit with his rationalism and intellectualism; his profound faith in personal immortality, with utterances of gaily cynical nihilism; his austerity and asceticism with an almost morbidly developed eroticism. The strangeness of his personality was particularly manifest in his laugh, which many who knew him considered one of the most unforgettable things about him. Vassily Rozanov, a younger contemporary of his, called him "the laughing philosopher", in whose "manias lived all the hell and all the heaven of humanity".

Soloviev's mystical ideas about Sophia have indirectly inspired one of his most remarkable essays, *The Meaning of Love*. Berdyaev has pointed out that this essay is the most original word which has ever been spoken on the subject of sexual love from the Christian point of view. Soloviev was one of the first Christian thinkers who approached the problem of love between man and woman from the side of the human person rather than that of the family. The traditional Christian attitude to the union of man and woman has been singularly prosaic. Soloviev insists that there is a contradiction between the fulness of personal relations,

and the procreation of children. Indeed, the very fact of the succession of generations signifies the process of disintegration so far as the human person is concerned: and spells the triumph of the impersonal species over personality. But love reveals eternal life for the individual person; it is the victory of death and the attainment of eternal, individual life in the very act of loving.

Among Soloviev's ideas, however, which have left the most enduring impression on Russian religious thought, is that of *Godmanhood*.<sup>1</sup> It was based on the conviction that Christianity is not only a new revelation about God, but also a new revelation about man, and on a belief in the possibility of the disclosure of the divine in the human and of the human in the divine. The Christian truth is the truth concerning the humanity of God. And Soloviev professes his faith in a Christian humanism as the ultimate pledge that Christianity will not forget the hope of man and the God-created dignity of man. After Soloviev one can look boldly for a humanist in a theologian, who is concerned, not with that hideous old woman called mankind, but with concrete man and the mysterious and labyrinthine ways of human destiny. For Soloviev, without God there is no man: he is either a cog in the machine, a slave deprived of personality; or the figure of a Dostoevskyan Stavrogin, a posturing Zarathustra, and behind that a dizzy and insane Nietzsche.

Unfortunately even here Soloviev was apt to construct and to rationalize his intuition into an evolutionary system and to ignore the tragic implications of his own insight. According to him the divine-human character of the Christian revelation is significant not only of the person of Jesus Christ, but also of the whole of human history. A free union of the divine and the human ought to take place,

<sup>1</sup> A brief and succinct appraisal of his outlook as well as a representative selection of his writings is given in the recently published anthology *Vladimir Soloviev*, edited by S. L. Frank.

# *Lutterworth Library*

NEW TITLES

## **THE CONCEPT OF MAYA**

*P. D. DEVANANDAN*

An historical survey of the central Hindu doctrine regarding the World and Life, leading to an appraisal of Neo-Hinduism and the contemporary attempts to bring Indian religious thinking abreast of the times.

*Lutterworth Library Vol. XXXI*

21s. net

## **WEST AFRICAN PSYCHOLOGY**

*G. PARRINDER*

A study of West African thought about the soul and spiritual powers of man and animals. In conclusion Dr. Parrinder suggests ways in which African thought and religion might be guided in their development.

*Lutterworth Library Vol. XXXVII*

25s. net

## **RELIGION IN CHINESE GARMENT**

*KARL LUDVIG REICHELT*

A study of Chinese Buddhism, Confucianism, and Taoism, as well as the "native" religions of the Chinese people.

*Lutterworth Library Vol. XXXVI*

15s. net

*Lutterworth Press*

# NEW BOOKS

---

## THE METHODIST HERITAGE

By HENRY CARTER, C.B.E.

Demy 8vo. 15s. net

Methodism's original message, which stirred England, Ireland, and the new America in the eighteenth century, is presented in the living language of the Wesleys and their Helpers, and the authentic Methodist heritage of testimony and conduct, of inward and social religion, of lay-service and true catholicity becomes glowingly apparent. "Mr. Carter's book provides an excellent background for the work of the Methodist Ecumenical Conference."—*Dr. Harold Roberts.*

## O'ER EVERY FOE VICTORIOUS

By J. ERNEST RATTENBURY, D.D.

7s. 6d. net

The welcome given to his Lenten studies *The Adoration of the Lamb*, has encouraged the author to follow these with this present volume of studies for Easter and Whitsuntide. The Resurrection and Ascension of our Lord, and Descent of the Holy Spirit, and the foundation and continuance of the Church, are all treated in this book as evidence that our Lord is not only the Jesus of History, but that Jesus Who is the same yesterday, to-day, and for ever.

## WHAT WORRIES ME

By RONALD SELBY WRIGHT.

6s. net

In these quiet, intimate talks the Radio Padre brings his own faith and experience to bear upon a number of questions which confront us in our post-war world. It will help a reader to solve his own problems and to find a solution to those of his neighbour.

## WITH GOD AND HIS FRIENDS.

More Musings for the Quiet Hour.

By FRANCIS B. JAMES.

5s. net

The writer of this book has once again drawn freely upon the treasures of mystical and devotional literature, in which we others can at least listen to some of God's friends, as they speak of what they themselves have found in Him.

## TEACH US TO PRAY

By W. E. SANGSTER, M.A., Ph.D.

2s. net

The great open secret of life is prayer. It is the way to true goodness, inward peace, and complete mastery of life. But how to pray? Prayer is so often a duty more than a delight. One drags oneself to one's knees only to fight a losing battle with wandering thoughts. It is almost a relief to get up again and do something. Is it a fact that some people love prayer, and spend hours at it? Is it a fact that it is "without qualification the most potent force in the world"? Is it something ordinary people can learn and love? Yes! all these are facts, and the way of prayer is taught in this book.

THE EPWORTH PRESS, 25-35 City Rd., London, E.C. 1

and, in a sense, does take place in history. This led Soloviev to Utopian optimism, in which history turns into a continuous pre-determined process of divine-human evolution. He was very near to envisaging the culmination of historical development as a golden age: a view according to which, men would be always getting wiser and better, new laws better than old laws, new ideas better than old ideas, and new wives better than old wives. In fact history proves to be discontinuous, unpredictable and catastrophic, which is to say, free as distinct from pre-determined. Nevertheless, Soloviev was quite right in trying to give a Christian meaning to all the historical experiences of man, even those most removed from the centre of the divine-human revelation. He used to say that in order to estimate the purport of such phenomena as humanism, or communism, or positivism, one has to acknowledge their positive significance, and their place on the way towards divine-human fulfilment. Later on he even came to argue that the Church has failed in its divine-human mission to make active love for one's fellow-men the basis of life, and that unbelievers who champion freedom and justice must, in spite of their unbelief, be recognized as true disciples of Christ.

Soloviev held that the reconciliation between East and West, to which he devoted a great part of his life, was a problem which ultimately reached down to the divine-human foundations of the universe. The historical polarization between East and West, both in the religious and the secular spheres, and, more particularly, between the attempts of Eastern and Western man to attain in their various, tragically-conflicting and wayward ways a perfect human society, is seen as having an inalienable part in the development of what Soloviev called the "Human Principle" necessary for the full revelation of Godmanhood in history. Soloviev dismisses the cry that the Western grapes are sour to the Russian East, or that the Russian grapes are sour to the West, and confesses to the belief that he belongs to a world which is rent asunder but fundamentally one.

His own translation of the East-West problem into that of the relation between the Roman Catholic and Orthodox Church was too much of a prophetic challenge to fit into the facile terms of mere ecclesiastical controversies. He sought, rightly or wrongly, to be both Roman Catholic and Orthodox ; his concern was with the Universal Church, which he regarded as the centre of the divine-human process of history, and which would embody a fulness that is not to be found either in Roman Catholicism or in Orthodoxy in their state of mutual isolation and self-sufficiency. And beyond this, he was awaiting the supreme apocalyptic event which would tear down whatever takes the shape of estrangement, enmity and division.

This leads on to the last of Soloviev's characteristic ideas. Towards the end of his life Soloviev became disillusioned in many of his own views and gave way to a mood of more difficult hope. A pessimistic view of the end of history took possession of his heart and mind. The *Three Conversations*, particularly *The Story about Antichrist*, is a recantation of all humanitarian and theocratic illusions, from the conception of the Church as the Kingdom of God on earth to his views concerning the possibilities of a "Christian State" and a "Christian civilization". He even came to deny history all positive content, except inasmuch as it leads into, and is made void by, meta-history. It must be admitted that theocracy as originally propounded by Soloviev makes nonsense of eschatology. The Church, understood as the Kingdom on earth, the so-called Christian state and Christian civilization, deprived the search for the true kingdom of its real impetus, and turned pilgrims and pioneers in this world into well-established and well-satisfied settlers.

Soloviev emerged from his complex spiritual and intellectual development with many additional notes of interrogation, and thereby gave particular evidence of his prophetic spirit. He began to question more than ever, more strictly, more sternly, even more wickedly ; he at last repudiated all

attempts at ascribing absolute, sacred character to things which have little or nothing sacred or absolute about them ; he found himself standing on a stone of terror and uncertainty in the world.

*The Story about Antichrist* is not a treatise but a curiously vivid and detailed account of the end of the world and of the events immediately preceding the Day of Judgment. Antichrist himself appears as a humanitarian, who makes social righteousness an effective reality ; and he is attended in a rather fantastic fashion by a Roman Catholic bishop, *in partibus*, who is also a magician. This is characteristic of Soloviev's disillusion and reaction against his own earlier views, which even in their mistaken optimism never betrayed man. It would have been truer to say that Antichrist, whoever he may be, is pre-eminently inhuman—indeed, the epitome of dehumanization. The divine-human process of history is, admittedly, not a matter of evolution, as Soloviev believed earlier on. On the contrary, it is catastrophic through and through. But the catastrophic nature of its end does not signify the undoing of man, for the end itself is a result of the human, as well as of the divine, endeavour.

How are we to appraise Soloviev's work and personality ? I began by saying that he was a prophet first and foremost. It is this which makes him share in, and be a representative of, the spiritual development of Russia. His prophetic character does not consist in the theocratic ideas which only served to undermine the prophet in him. What is of greater consequence is that he proceeded not from the known to the unknown, but from the unknown to the known, that his prophetic vision rent the veil of mundane appearances and brought into view, within them and beyond them, another world of a deeper and higher dimension. The trouble began only when he tried to measure this world by external success or to secure it in outward forms which force recognition of themselves. But Soloviev turned his face to the future and believed in the advent of something wholly new, to end this enslaved and hostile world of ours and to unite all things in

God. He was permeated by the messianic idea. He affirmed man to the point of affirming him in God. And, finally, he came to believe that there is no absolute guarantee against the hardening of our heart ; that no institution, no papacy, no ecclesiastical doctrine or precept, no human promise can prevent the relapse of man into natural indolence and betrayal ; and that no solution can be found for our spiritual and historical perplexities until the last day of creation.

E. LAMPERT.

## BERLIN TO-DAY

“**A**FTER the atmosphere of uncertainty and perplexity here in Bonn, where it is so difficult to find out what *is* going on, it is a positive tonic to go to Berlin again . . .”, said a press colleague of pre-war days, with whom I lunched last autumn at the Federal Parliament House overlooking the Rhine. In mid-winter I was in Hanover and secured a seat on the plane for Berlin. It was only fifty minutes’ flight. As I glanced over the plane’s wing at the brown chessboard of fields and woods, white-flecked with snow below, I recalled memories of Berlin before the war. Of 1923—when I came from Oxford to study at Freiburg-im-Breisgau and, *en route*, stayed with a working-class family in the East End of Berlin. Because of the rapid currency inflation they had to buy quickly what commodities they could before their wages dropped in value, yet I could only with difficulty persuade them to accept payment of bed and board. Of 1933—when the Nazis were extending their grip on all aspects of life. But there was a free-masonry among independent-minded people who kept faith with one another : for instance, a working-class opposition group which did not magnify its own importance ; artists who refused to adopt the officially sponsored style to secure profitable commissions ; Dibelius, Niemoller and others

who defended the freedom of Christian witness against Nazi efforts to capture the Evangelical Church. And then a recollection of 1939—a stream of armoured vehicles along the Wilhelmstrasse, watched in silence by civilian passers-by. I was one of them, but was on my way home to England. . . .

“Fasten your belts, please. We are going down,” said the attendant coming out of the pilot’s cabin. In a few minutes the plane grounded and thudded up the airstrip at Gatow, British-sector airport on the outskirts of Berlin. “You will find Berlin much changed,” said the friend who met me. “Like to have a look at the Russian zone first? Your old duffle coat looks rather conspicuously western, but you will be all right in my car.” Off we drove.

Yes, Berlin had changed. Some districts in the centre were unrecognizable—just a no man’s land of towering heaps of rubble. At Potsdamerplatz, once the Piccadilly Circus of Berlin, western and eastern sectors confront one another. “News of the free world,” trickles along an illuminated sky-sign for Germans in the eastern sector to read. A huge poster on that side, facing west, caricatures Americans. The Wilhelmsplatz, former equivalent of Downing Street, is in the eastern sector. Here only Goebbels’ Propaganda Ministry buildings still stands. It is used to-day for Communist press conferences. Where Hitler’s Chancellery was, a few stones lie loose on a torn pavement. “Russians made a thorough job there. Can’t blame ’em for *that*,” said my companion, who drove on past a mass of rubble, once the British Embassy. We passed under the Brandenburg Gate into the Tiergarten. “You are now approaching the British sector,” signalled a signpost. A police patrol, checking black-market smugglers from the eastern sector, waved us on.

Before the war Berlin was the fifth largest city in the world with a population of more than four and a quarter million people. Thirty per cent of the housing accommodation was wiped out in war time. To-day the population is about three and a quarter millions, of which more than a million live in

the eastern zone. In West Berlin, comprising the American, British and French sectors, there are about 2,120,000 and some 282,000 of these are unemployed. Refugees arriving from Eastern Germany average from 5,000 to 6,000 monthly. Those who after "screening" are accepted as having fled for political reasons are housed and fed from public funds. It is not surprising, therefore, despite manifold efforts for economic recovery, that West Berlin is not financially self-supporting.

The Western Federal Republic from its capital at Bonn has voted out of its budget an annual subsidy of more than five hundred million marks for the support of West Berlin. Allied Government funds (predominantly American) enable streets to be repaired and parks to be restored. West Berlin's industrial production and exports to Western Germany—through the intervening belt that is Russian-controlled—are said to be mounting. The siege of West Berlin two years ago was frustrated by the airlift and the courage of the Berliners. But the city is still an island surrounded by Russian-held territory. Even now its economic recovery is periodically hampered by Communist pressure tactics.

The Western Federal Republic comprises eleven *Laender* (provinces)—and West Berlin, which has also been raised to the status of a *Land*, but is not yet formally constituted the twelfth *Land*. The Russians have accorded East Berlin its own Communist government and a status distinct from the Eastern German Republic, likewise Communist-dominated. Berlin still enjoys a precarious unity as an open city where civilians are free to pass from one sector to another. Not to jeopardise this unity, the Western Allied commandants have suspended the formal inclusion of West Berlin in the Western Federal Republic, a step that might prompt a counter-measure by the Communists. Similarly, when West Berlin held elections in December last for the City-Land's own Parliament, only 120 West M.P.s were returned, the remaining 80 seats being left vacant for representatives of the eastern sector, if and when free elections should become

possible there. Nevertheless, Herr Ebert, chief burgomaster of East Berlin, recently declared that this sector is to be incorporated, as a sixth *Land* in the Eastern German Republic. If that were enforced, the Iron Curtain of zonal demarcation, with police scrutiny of travel permits, would descend and sever the city in two.

How often in the past have I been reminded by friends in Munich and other beautiful cities of the South, that Berlin, that aggressive modern capital, is not representative of all Germany. Now it is no longer the capital; but it has kept its fighting spirit better than some other German cities. Having experienced war and siege in its midst, Berlin has known the worst that can befall it. Living still on the threshold of the dangers that give others the "jitters", Berliners have a real comradeship to-day. Theirs is not a fawning welcome to foreign visitors, but the irrepressible cocksparrow humour of people who feel that they have shown the world that they are worth helping.

Living is, of course, vastly more expensive. The glittering shop windows and modern art galleries along Kurfürstendamm, the score or more of theatres that still stand, the menu at Schlichter's, should not obscure from the observant visitor the hard struggle for existence that goes on in those half-ruined back streets. But there is comradeship in adversity. The post offices are thronged with people posting parcels to relatives and friends in want in Eastern Germany.

The toughness on which Berliners pride themselves is reflected in unrelenting tension between the political partisans of East and West to-day. Five thousand students attend the Humboldt University in the Unter den Linden—where the war-battered statue of Hegel is still seated—and are indoctrinated in the belief that Karl Marx, as he claimed, has set the Hegelian dialectic right side up. What they really think about the Russians remains a question mark, but they have an evident conviction that sociological motivations are the key to knowledge. Students attending the Free University of the western sector at Dahlem are equally convinced

of the superiority of Western culture. The Berlin College of Art is directed by the painter Carl Hofer and Kaus, Pechstein and Schmidt-Rottluf are among the instructors there. The Director of the College for Music, Werner Egk, is the composer of the much disputed ballet *Abraxas*, which has drawn big houses at the West Berlin Opera House. *Abraxas* re-tells the story of Faust from Heinrich Heine's note books. The ageing Faust conjures up Satan—in modern evening dress—and makes a pact with him for rejuvenation but pays the inexorable penalty of disobedience to his Satanic Majesty, who condemns him to senescence again. The music is poignant but not intrusive, nor is a modern moral obtruded, but some spectators must have recalled the fateful success of the Third Reich's cult of power and the subsequent nemesis. A few steps from the Opera House after the evening performance and you are on the brink of no man's land with the bomb-riddled hulk of the once hideous Kaiser-Wilhelm Memorial Church looming ahead in sombre magnificence against a background of ruins which were once human habitations. It is a haunted landscape at midnight.

The Evangelical Church brings a message of hope to this extraordinary city. It is not a message of shallow optimism. Having endured so much, Berliners are more quick than ever to puncture any balloon of wishful good cheer. Despite recurrent difficulties within and without, the Evangelical Church to-day is the one German national community which spans the tensions between East and West. Perhaps the very tensions which the Church is still experiencing internally are growing pains enabling the Evangelical Church to share the experience of fellow countrymen in the East and West and to proclaim to them life arising from the tomb. Many of the clergy now serving in the eastern zone of Germany have been trained at the Church College (Kirchliche Hochschule) in Zehlendorf, a suburb of West Berlin. I asked one of the Evangelical youth pastors from the eastern zone whether he found Karl Barth's assessment of the contemporary situation

valid. He replied: "Of course, in 1933, Barth woke us up to the danger of the Nazi ideology, which was then veiled in pseudo-Christian phrases, but now he is in Switzerland. Here we feel that Bonhoeffer is *our* man." I noticed the present tense. Dietrich Bonhoeffer was arrested in 1943 for his part in preparing the resistance against Hitler, and gave new heart and courage to his fellow prisoners in Berlin, until his execution in 1945 faithful unto death. Not so much the theological writings of Bonhoeffer as the example of the way he lived "the discipleship"<sup>1</sup> which was his favourite theme inspired many Evangelicals in Berlin and in the eastern zone of Germany to-day, where history is repeating itself with a difference. As one pastor said to me: "We have had experience of Nazi intrigues, but then Nazis were also Germans. To-day it is often difficult to discover the real intentions of the Russians towards our Church. One sometimes suspects a disparity between them and the views expressed by the German Communists. Never before was the need for the Gospel so deeply felt among the people in eastern Germany as it is to-day. But, please do not blow big trumpets about our work there—the future is so uncertain."

When resisting the encroachment of the power of the State under the Nazi Third Reich the Church was learning also to break out of its isolation, its preoccupation with internal ecclesiastical affairs. To-day the "Confessing Church" goes forward to discover a sense of mission towards people who are craving for human brotherhood and fearful of what the future may bring. It is significant that Berlin has been chosen as the scene this summer of the 1951 assembly of German Evangelical laity. "We are Brothers" is to be the central theme, linked with problems of unity, in the family, in the nation and in everyday work. Meeting in public halls both in the eastern and western sectors of the city, hundreds of thousands of church people from all over Germany will

<sup>1</sup> See *The Cost of Discipleship* by Dietrich Bonhoeffer. S.C.M. Press, 9s. od.

have opportunity to testify to their faith in a solidarity of Christian concern—beyond ideological differences—for fellow men in their common life.

BERNARD CAUSTON.

## THE PRESENT QUESTION

IF, as I believe, God shows His will to us in what is possible, Christian thought at the present time should be directed not so much to elaborating the idea of a Christian society as to determining the conditions of civilization in which we could truly say that the gospel is communicated, and contradicted, the sacraments received, and refused. I do not think we can hope to defend the teaching of Christianity in schools, and the time given to religion by the B.B.C., in a way that will commend itself to non-Christian opinion, unless we can present these things as in some sort a guarantee for the free expression, within our civilization, of issues outside the limited perspective of the merely political, the purely contemporary. Therefore attempts to discover a basis for common action wider than the profession of the Christian faith, and at the same time deeper than the defence of democratic government, seem to me to deserve the closest attention from Christians, especially those engaged in what we have come to call frontier problems.

One such experiment is the Present Question Conference, which now seems to me to have reached a degree of coherence that makes considered comment possible. The original "Present Question" in 1946 was "Is the present chaos caused by lack of scientific planning or failure to recognize the reality of spirit?"<sup>1</sup> The sponsors suggested that "the

<sup>1</sup> See the report of the first conference, *The Present Question*, edited by H. Westmann, Chapman and Hall, 1947.

answer may be found through a deeper understanding of the nature of man". The enquiry was pursued in 1947 under the heading, "What is the critical problem in human relationships to-day?" In 1948 the third conference concentrated on "The problem of leadership in a free society". These three conferences were all large, perhaps too large for effective general discussion, though the many groups had already discovered possibilities of intimacy and candour which remain characteristic of a "present question" group either at a conference, or, more recently, in continuous action between conferences. By the spring of 1950 some sixty of us were ready to meet an equal number of works managers, welfare workers, and others actually engaged in industry for a conference on "people at work", which the industrialists seem to find more useful than similar conferences between diverse elements in industry. The assistance of a group of this kind already in being, and already accustomed to a candid discussion of differences on lines that cut across all the more obvious divisions, could be of great service to them. We shall continue our own discussion of "freedom and responsibility" at Lady Margaret Hall, Oxford, in August, 1951.

Anyone can come to this conference. Who do in fact come? The floor is more important than the platform, but we may proceed from the known to the unknown by studying the list of speakers and chairman in the last number of *Question*, a report of proceedings in the form of a journal which comes out three times in a year.<sup>1</sup> Among those who appear more than once are Dr. Oldham, Herbert Read, long known as the patient friend of young poets, artists, and anarchists, Rayner Heppenstall, whose skill is to expose the pathological motives of Christian intellectuals, and Father Thomas Gilby, O.P. But to take the tone of the conference

<sup>1</sup> From Hammond, Hammond & Co. Ltd., 87 Gower Street, W.C. 1, subscription 7s. 6d. for three numbers, single copies 2s. 6d. Secretariat:—37 Middleway, N.W. 11, where all enquiries should be addressed.

I would turn to reports of discussions in the last six numbers of *Question*, to the cross-examination of Professor H. H. Price's empiricist paper in 2, 1, in which Dr. Philip Leon, Mr. John Heath-Stubbs, and I myself took part; to the discussion of love in the same number with Canon Demant; to questions on mystical experience put to Kathleen Raine at the end of 2, 2, and her replies; to Professor C. H. Waddington's battle with some of us about moral values in 2, 3; and to John Heath-Stubbs on art in the same number, where the discussion is very much a continuation of his paper.

Where does this discussion lead? It has been said that no one goes so far as he who knows not whither he is going, but this, I believe, is only true if he is aware of being led by some star or god. This conference really is a leaderless group, and yet it is aware of a corporate growth in discrimination between "phoney" notions, including some put forward by Christians, and sound ideas which may be sounded from any position. Closed minds and one-sided attitudes exclude themselves. What remains constant is the possibility and achievement of exchange between what appear to be diametrically opposite standpoints. Out of this comes more than a rejection of extremes, a positive attitude of respect for matter and for persons, regard for the significance of material factors and meetings with others in personal decisions. This seems to me a necessary condition for real freedom of decision. Political democracy and religious toleration are not enough, and may not even remain, without a climate of opinion that will endure the operation of standards outside its own perspective. This is necessary to the really radical revolutionary, and to the explorer of archetypes in primitive and oriental wisdom, as it is to the Christian. So far we travel together, and as on the way we learn from each other the Christians should become more aware of the present age, but less entangled in its meshes.

GEORGE EVERY, S.S.M.

## SECOND THOUGHTS ON GAMBLING

OPINION in the recent debate on gambling in the Church Assembly was sharply divided between those who believe gambling to be intrinsically wrong and those who do not. This division applies equally to the Churches, for Free Churchmen generally hold that gambling is wrong in principle, while Roman Catholics believe the contrary. The debate on the report of a Commission appointed to consider the ethics of gambling disclosed a strong Puritan minority which lines up with the Free Church view. It was agreed in the course of debate that the report cannot be considered as fully representative of opinion in the Church of England, whose members are thus left to make up their own minds on the question.

It seems clear that those who argue for or against gambling may be talking about different things. To the man in the street gambling generally means taking part in some organized form of sporting appeal to chance, such as horse or dog racing or football pools. On the other hand, those who spoke for gambling in the Assembly were talking of a shilling or half-a-crown on a game of bridge or a ticket in a raffle or sweepstake. We need a word which will make a clear distinction between these two types of gambling. The Churches are in substantial agreement on the present social evils caused by commercialized forms of gambling and the report has some useful things to say on them. It points out, for example, that those who regard gambling as indefensible in present circumstances "are bound to hold that no Christian ought to take any part at all in organized gambling", and in this connection it particularly singles out football pools for adverse comment.

Where the real difference of opinion exists between Christians is in the realm of small gambling undertaken for recreation. When four players sit down for a game of cards and each puts up a small stake they are not taking part in organized, commercial gambling, but are playing within what may be described as a closed circle. Many Christians are prepared to accept small gambles as being harmless, while not accepting commercialized forms of gambling on account of the obvious social evils they cause. There are difficulties however in making this distinction the basis for a rule of conduct.

In the first place gambling may be habit-forming even when played for small stakes within a closed circle. It can present a formidable

temptation to weak minds. Since private play may lead by imperceptible degrees to participation in the social evil of gambling which Christians agree should be shunned, it is difficult for the player to be sure the circle is in fact closed in any particular case. Secondly the gambling-for-recreation argument leaves out of consideration the principle involved in gambling. The card player who risks his half-crown may be sure in his own mind that he is not moved by covetousness. But can he be sure of the motives of his opponents?

Jeremy Taylor addresses searching words to the moderate gambler in his *Ductor Dubitantium or Rule of Conscience*. "He that means to make his games lawful must not play for money but for refreshment. For the gaining of money can have no influence into the game to make it the more recreative unless covetousness holds the box. . . . If a man be willing or indifferent to lose his own money, and not at all desirous to get another's, to what purpose is it that he plays for it? If without the money he cannot mind his game, then the game is no divertisement, no recreation, but the money is all the sport, and therefore covetousness is all the design: but if he can be recreated by the game alone, the money does but change it from lawful to unlawful."

The ultimate moral test for gambling is to be sought, at any rate by Protestant Christians, in Scripture. The Report on Gambling hardly mentions Scriptural authority, but reference to it would seem to exclude gambling by Christians. St. Paul's rule is "whatsoever is not of faith is sin" (Rom. xiv. 23). Can a Christian gamble in faith? Faith means a lively trust in God. The gambler relies on luck, and belief in luck is the essence of the gambling spirit, a fact which the authors of the Report accept when they say "in gambling he (a man) seeks experience which only religion can give, and that explains in part the age-long association between gambling and superstition". We are advised to "abstain from all appearance of evil" (1 Thess. v. 22). No one doubts that gambling as we know it is an evil and we have the evidence of social workers and magistrates that it is a serious one. Impressive evidence has recently come from the Federal Council of Churches in the U.S.A. showing that gambling provides the criminal classes with a highly profitable industry with which to finance the organization of crime and racketeering. In the U.S.A. organized gambling and crime go hand-in-hand.

The authors of the Church Assembly Report find it possible to say at the end of their Chapter 3 "in the next Chapter we consider by what rules a Christian ought to regulate his gambling". This

sentence was picked out by the Bishop of Winchester in the course of an able speech in the Assembly as symptomatic of the attitude of the authors, an attitude which assumes almost as a matter of course that Christians will gamble.

The method adopted by the authors of the report is to consider the various aspects of gambling in isolation. First gambling is regarded as a contract, then as an exercise involving chance, next as an appeal to an uncertain event, and so on. They do not find it possible to condemn gambling on any single one of these counts. But the essence of the argument against gambling is to be found in its appeal to the motive of covetousness. Without waiting to consider it the authors of the report conclude that gambling is permissible as an amusement. This seems a little reminiscent of the Town Councillor's peroration: "and those gentlemen are the conclusions on which I base my facts". Before a thing can be permissible as an amusement, it must surely first be permissible. Nor does one prove a thing to be generally right by proving that in certain circumstances it may not be entirely wrong. This is surely to fall into the fallacy of arguing from the particular to the general. It is a maxim of the law that the trivial is to be disregarded. But this will not justify a practice which is wrong in itself. The danger implicit in this type of argument is exemplified by a statement made by the Roman Catholic Bishop Monsignor Cyril Cowderoy, who told the Royal Commission on Betting and Gambling that: "there is always some obligation to play fair, but if a very low bet were in question you could not say it would be a very grave sin to play unfairly". (5162.) This statement suggests that the degree of obligation to play fair depends upon the amount at stake. As a general proposition this makes nonsense of law. The obligation to keep the law is absolute rather than relative. What is relative is the degree of wrong, which varies according to the circumstances.

The ultimate objection to gambling is that it involves a principle which strikes at the root of morality itself. In an article in *The Spectator* of March 3rd, 1933, Mr. R. C. Rowse points out that the task of the good man, according to Plato and Aristotle, was to impose order upon the formless mass of experience, the emotions, impulses, cognitions and all the phenomena of life which occur haphazard. To acquiesce in this haphazard occurrence is to renounce one's birthright as a human being. To impose one's own order upon it is to be free to rise superior to the plants and animals and live a good life.

For the Christian this insistence upon purpose is fundamental. One cannot drift into the Kingdom of Heaven upon a wave of lucky chance. Deliberately to seek unnecessary risk is to deny the principle of purpose which underlies all morality. It follows that gambling is ethically wrong. It is the negation of principle, and therefore the essence of the bad life. In so far as a man stakes anything upon pure chance it is not he that lives, but his environment that lives through him.

Part of the difficulty felt by Christians in regard to gambling is that it appears to involve them in criticism of others who, not being Christians, are not aware of their obligation to keep the Christian law. We are not to judge others (Matt. vii. 1). On the other hand neither are we to be conformed to the world (Rom. xii. 2). We are even told that the friendship of the world is enmity with God (James iv. 4). Bishop Gore once said: "the greatest mistake the Church has ever made . . . is to conceal from men in general that Christianity is not an easy thing". While we are bound to understand and sympathize with those who gamble as a relief from the monotony of work in the factory or in the hope of escaping from ugly surroundings, or from sheer ignorance, we can hardly expect to succeed in claiming others for Christ unless we are prepared to give tangible evidence of the hope that is in us by declining to have anything to do with the prevalent gambling-for-money mentality in its many forms. The appeal to the gods of luck involved in gambling is really a form of idol worship.

Even supposing that in certain circumstances and within certain limits gambling can be shown to be morally neutral—that is, neither positively good nor positively bad—it would still remain true that what matters for Christians, who are responsible before God and their fellowmen for their actions, is the situation in practice. Gambling is a social act, and therefore in practice it is to be estimated by its social effects. These we know to be evil.

On grounds of charity to others as well as of fidelity to principle it would seem that Christians should avoid gambling altogether, and that Christian institutions, including the Churches, should take no part directly or indirectly in the practice of gambling, however seemingly innocent particular cases may be. This was William Temple's view, and he was neither a killjoy nor a rigorist. Nothing has happened since Temple's death to suggest that we can afford to take a less arduous road.

GEORGE GOYDER.

# **"PEOPLE AT WORK"**

## *Conferences*

The INDUSTRIAL WELFARE SOCIETY  
The NATIONAL INSTITUTE OF INDUSTRIAL PSYCHOLOGY  
The ROYAL SOCIETY FOR THE PREVENTION OF ACCIDENTS  
are co-operating in three identical conferences to be held at  
Keble College, Oxford, during the Festival of Britain as follow

*Saturday-Wednesday, June 30-July 4*

*Thursday-Monday, July 5-9*

*Tuesday-Saturday, July 10-14*

Delegates from Britain and overseas will meet to hear papers  
on aspects of the general theme, and to exchange experience in  
group discussions

*Programmes and forms of application from Miss M. D. Reed,  
Festival Conference Secretary, Robert Hyde House,  
48 Bryanston Square, London, W. 1*

*Telegrams: INDWELFARE, WESDO, LONDON. Telephone: AMBASSADOR 2401-5*

## **THE PRESENT QUESTION CONFERENCE, 1951**

LADY MARGARET HALL, OXFORD

AUGUST 4-11TH, 1951

### **FREEDOM AND RESPONSIBILITY**

In the experience of

**THE HISTORIAN**

Emile de Groot

**THE POLITICIAN**

R. H. S. Crossman, M.P.

*Chair: Herbert Read*

**THE EDUCATOR**

J. F. Wolfenden

**THE ARCHITECT**

Wells Coates

*Chair: Herbert Read*

**THE PHILOSOPHER**

Prof. H. D. Lewis

**THE HUMANIST**

H. J. Blackham

*Chair: Dr. E. Lampert*

**PURE SCIENCE**

Sir John D. Cockcroft

**APPLIED SCIENCE**

Dr. J. Bronowski

*Chair: Prof. F. E. Simon*

**THE MANAGER**

The Earl of Verulam

**THE WORKER**

A. E. Carthy

*Chair: Sir Wilfrid Garrett*

### **FREEDOM AND THE PERSON**

Dr. J. H. Oldham

*Chair: Mrs. K. Bliss*

All enquiries to—The Secretariat, 87 Middleway, London, N.W. 11

*The World's Greatest Bookshop*

**FOYLES**

*Large Dept. for Religious Books*

**New, secondhand & rare Books  
on every subject. Stock of over  
3 million volumes**

**119-125 CHARING CROSS ROAD, LONDON, W.C. 2**  
Gerrard 5660 (16 lines) ★ Open 9-6 (inc. Sats.)

---

**PEACE !** *What is the Christian view ?*

READ

# **RECONCILIATION**

*the monthly review of the things of peace*

**Current Affairs**

**Peace in Parliament**

**International News**

**Peace witness in the Churches  
etc., etc.**

Contributors include :—

Dr. Charles E. Raven, Dr. E. L. Allen, Dr. G. H. C. Macgregor,  
Dr. L. W. Grensted, Reginald Sorensen, M.P., Percy W. Bartlett,  
Rev. Alan Balding, M.A., John Ferguson, M.A., Vera Brittain,  
Ven. Percy Hartill, Kathleen Lonsdale, F.R.S., Rev. Lewis  
Maclachlan, M.A. (*Editor*)

**PRICE 6d.** PER MONTH  
POST PAID

**THE FELLOWSHIP OF RECONCILIATION**  
38 GORDON SQUARE, LONDON, W.C. 1

---

*Just Published*

**THE FUTURE OF  
PRIVATE  
ENTERPRISE**

**A STUDY IN RESPONSIBILITY**

George Goyder

Here is a practical plan for putting an end to industrial strife by re-organizing the institutional framework of industry to recognize the first claims and common purpose of shareholders, workers, the community and the consumer, in accordance with Christian principles.

**9s. 6d. net.**

*Get your copy to-day*

**BASIL BLACKWELL**

# MOWBRAYS' BOOKSHOPS

Any book advertised in *The Frontier* may be obtained from Mowbrays' bookshops by post. Although chiefly concerned with religious books, these bookshops are also well stocked with general literature and with selected children's books. Book Tokens are exchanged and sold.

**A. R. MOWBRAY & Co. Ltd.,**

28 MARGARET STREET, OXFORD CIRCUS,

LONDON, W. 1.

9 HIGH STREET, OXFORD.    5 ALBION PLACE, LEEDS, 1

39 CANNON STREET, BIRMINGHAM, 2

44 BRAZENNOSE STREET, MANCHESTER, 2